BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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THE CHRISTIANITY OF ITS FIRST PREACHERS.

BY REV. J. PANTON HAM, ENGLAND.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy hath begotten us again unto a lively (literally, *living*) hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."—1 Peter 1: 3-5.

Our text records the devotional enthusiasm which animated the Apostle Peter, when inditing his epistle to the Christian disciples scattered throughout Asia Minor. With characteristic fervor he commences his pastoral letter with a devout benediction on God for the manifestation of his mercy through Jesus Christ, in which we have a circumstantial detail of the special benefits which God has bestowed on us through the mediation of his Son. This detail, though brief, is very comprehensive, and being conveyed in very explicit language, we may learn hence the summary of Apostolic doctrine. To exhibit this detail of Christian truth by a simple and brief analysis of the text at the head of these remarks, is the object we desire to accomplish in this tract. Regarding the author of our text as the exponent of Apostolic Christian teaching, we have, in unmistakable language, the doctrinal Christianity of its first preachers, with which, as the true and unvarying type, we may compare the doctrinal Christianity of modern times.

And, first, let it be observed, that whatever are the special benefits of the Gospel, their source is the "*abundant mercy*" of the God and Father of our Lord Jesus Christ. This is their soul, unmixed source—the *abundant mercy* of the great universal Father, whose name is LOVE. In the work of Christ except as the Divinely commissioned Rebuker of sin, every indication of Divine severity was withdrawn. That work was the mission of "*peace on earth, and good-will towards men.*" The earthly life of Jesus was the ever memorable season when GOD, whose name is LOVE, "*in very deed, dwelt with man on earth.*" Nothing was either *done* or *endured* by our Lord and Saviour, Jesus Christ, in the public action of redemption, but what evolved and exalted God's "ABUNDANT MERCY." The foundation of the Gospel is laid in free, unconstrained, unpurchased grace or mercy. "By grace are ye saved."

The benefits of the Christian religion are thus expressed: Believers are "*begotten again unto a living hope,*" or hope of Life. Before they know and rejoice in Christ, believers are among the "*Congregation of the dead.*"—Prov. 21: 16; but by the Gospel, they have been begotten, or born again from the dead unto a hope of life, which hope will be realized at the time of "the first Resurrection," which is called "the Resurrection of life."—John 5: 29. And for this hope of life, we are indebted to "*the Resurrection of Jesus Christ from the dead;*" who, as the second Adam, or representative Head of the race, is the Ransomer of a sepulchred world; the Light and the Life of men. Should this hope ever "stagger in unbelief," it is at once rebuked, and strengthened by the historic fact —"*the Resurrection of Jesus Christ from the dead,*" as "the first fruits of them that slept."

What this life is, Peter proceeds to explain. It is "*an inheritance,*" that is, believers are now only "heirs" of life; at present they "*are dead,*" (subject to death,) *and their life is hid with Christ in God.*" "*When* Christ who is our life, shall appear, *then* shall ye also," &c.—Col. 3: 4. It is "incorruptible," in contrast with the life they now live, which is corruptible. It is "*undefiled,*" a life entirely free from the taint of sin and impurity. It "*fadeth not away;*" it is immortal, eternal life. The life which is to be the portion of the faithful followers of Christ, and which is to be introduced by the resurrection of the dead, has no elements of corruptibility and decay, like the mortal life they now experience. The present life of man is corruptible, defiled, and fades away. "All flesh is grass, and all the *glory* of man (his grandeur as an intellectual and rational being,) as the flower of grass,"—more beautiful, but yet as perishable, for "the grass withereth," and also, "*the flower thereof falleth away; but the word of the Lord endureth forever; and this is the word* (of everlasting endurance) *which, by the Gospel, is preached unto you.*" This is the Gospel revelation of "EVERLASTING LIFE."

At present, this glorious inheritance of an undefiled endurance forever, is enjoyed only by anticipation. Now, believers "*hope,*" for it as a benefit in prospect. Hence, Paul says, "We are saved by *hope*, but hope that is seen, is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we, with patience, *wait* for it."—Rom. 8: 24, 25. And in the verse preceding this quotation, he states what is the believers' hope, for which they patiently "*wait.*"—"We, ourselves, groan within ourselves, *waiting for* the adoption, viz: THE REDEMPTION OF OUR BODY." Paul, along with the believers of his time, groaned and waited for *resurrection*, as he also says in another place—"That I may know him, and the *power of his resurrection.* . . . if by any means *I might attain unto the resurrection of the dead.*" Phil 3: 10, 11. Peter states the same doctrine as

Paul; neither of these Apostles tells us of any hope or reward for believers, until the time of resurrection. Thus in our text we are told that the inheritance is "RESERVED *in heaven*," and *ready* TO BE REVEALED IN THE LAST TIME;" and that believers, whether among the living or the dead, are now "*kept by the power of God*" until the time of their future "salvation." The faith of all who have "died in faith" has no acknowledgment, until "*the appearing of Jesus Christ.*" In the state of death "*they rest from their labors*, and their works (the fruit of their faith) do follow them." There they slumber in undisturbed repose, until "all that are in the graves shall hear Christ's voice, and shall come forth;" when their works shall be "made manifest that they were wrought in God," and their faith shall receive the great reward. "Wherefore," says Peter, in the 13th verse of this chapter, "Gird up the loins of your mind, be sober, and hope to the end, *for the grace that is to be brought unto you* AT THE REVELATION OF JESUS CHRIST."

Now, this text is virtually Peter's Confession of Faith—the formally announced articles of his Christian Creed. We will arrange the separate doctrinal items of our text in contrast with the doctrinal articles of the so-called orthodox faith of our own times.

APOSTOLIC CREED *Of the 1st Century.*	ORTHODOX CREED *Of the 19th Century.*
1.—God saves us by His *abundant mercy*, through Jesus Christ.	1.—God saves us by *satisfying the inflexible demands of His justice*, through Jesus Christ.
2.—Believers are begotten again unto *a hope of life* by the resurrection of Jesus Christ from the dead.	2.—Believers never needed a *hope* of life, since, in common with all men, they are immortal beings, and could never lose their life. Their hope in Christ is a *hope of happiness.*
3.—The inheritance of believers is *reserved* in heaven, and ready to be revealed in *the last time*, at the *revelation*, or second *appearance* of Jesus Christ.	3.—The inheritance of believers *awaits* them in heaven, and is ready to be revealed *as soon as they die.*
4.—The future life of believers is obtained by *rising from the dead, at the time of Christ's second appearing*, as "the resurrection and the life."	4.—The future life of believers is first enjoyed as *bodiless souls, immediately after they die*; and after this they have a kind of second future life, when their souls enter into their spiritual bodies at the time of resurrection.
5.—The expectation of believers is *the second coming of Christ, to raise the dead*, for "*if the dead rise not, then they which have fallen asleep in Christ have perished.*"—1 Cor. 15: 16–18.	5.—The expectation of believers is, to go to glory when they die, as disembodied souls,—and they do not believe they would "perish," even though there should be no resurrection!

Reader! "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2: 8.

"THE PENALTY OF THE LAW."

BRO. STORRS:—In the last Examiner, "Veritas" says, "The mediation of the Son of God is necessary for the deliverance of Adam's seed from the penalty of the law, which is eternal death."

Now, as I am an "*Inquirer*," I should like to know how there can be any deliverance to man at all if "the penalty is eternal death." I apprehend our minds are not entirely divested of Babylonish garments, but that we are all more or less entangled in the old swaddling clothes. It does really seem to me there is not, and in the nature of the case there cannot be any *deliverance* from the penalty of *eternal* death: "The wages of sin *is death*;"—and the wages of *the sin* of rejecting the gospel scheme of deliverance from death is "*everlasting destruction*," or "eternal death." But from this there is no deliverance, and can be none; for God's word cannot be set aside. If then "the penalty of the law" on "Adam's seed," for Adam's sin, was "eternal death," there could have been no hope for them, as God's law cannot be revoked; and a *substitute* could not deliver from *such* a death without perishing himself, so far as I can see. It seems to me "Adam's seed" were "subjected to vanity [or death] not willing [or from voluntary sin, like Adam] but by reason [or the choice] of him who hath subjected *in hope*,"—viz: of a *resurrection.* That is—whatever may be said of Adam himself, his *seed* were not under "the penalty of *eternal* death;"—hence there was *hope* for them, which would not have been the case otherwise. The sin, the penalty of which is eternal death, I do think, hath never forgiveness. John saith—"There is a sin *unto death*:" and adds—"I do not say that he shall pray for it." He also tells us—"There is a sin *not* unto death:" 1 John v. 16, 17.

I have expressed my objections to the foregoing statement of Veritas freely, for the sake of getting all the light I can on the law and the testimony, that blessed lamp God has given us. May we better understand it, and then I am sure we shall love its Author more. INQUIRER.

SUPPOSED STRONGHOLD

Of the Doctrine of the Soul's Separate State.

BY REV. J. PANTON HAM, ENGLAND.

"Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight:) we are confident, I say, and willing, rather to be absent from the body, and be present with the Lord."—2 Cor. 5: 6–8.

The author of our text, in an epistle to another church, enjoins the following admirable practice, as becoming the Christian intelligence and piety of all believers:—"Despise not prophesyings: prove all things: hold fast that which is good." But alas! the history of Christianity—the religion of liberty, the friend of free thought and free utterance—has presented the painful spectacle of a systematic *prohibition* of prophesyings, and a *forcible stereotyping* of "all things," both bad and "good." Through long ages of spiritual darkness and despotism, the liberty of prophesying was, in the name of Christ and Christianity, denied to any but such as had received due authority from Pope or Parliament-made Bishops, which sacerdotal veto, indeed, like a mediæval curiosity, is still exercised, both by Romish and Reformed Papists. And while the Christian liberty of prophesying has been denied by an unchristian priesthood, so also has the duty of welcoming the pious teacher, and giving respectful heed to his "prophesyings," been supplanted by a suspicious distrust of all "prophesyings" which have not the accredited seal of conventional orthodoxy. The chief proportion of professing Christians in our times, in manifest violation of

the apostle's command, *despise* "prophesyings," as necessarily dangerous to the faith; "prove" nothing, instead of "all things;" and "hold fast" not only that which is good, but much that is false and mischievous. Now the Apostle Paul evidently believed that theology is not a fixed, but a progressive science,—and that faithful and spiritually minded teachers and students of God's word, as "scribes well instructed unto the kingdom, bring forth" occasionally from this "treasure, things *new* and *old*." He bids Christian disciples, therefore, *not* despise prophesying, for by so doing, they may be closing their eyes to the light of new truth: but "prove all things; and hold fast that which is good." But the modern church believes that its opinions about the teaching of the Bible cannot in any respect be wrong—although but two or three centures ago its forefathers were slumbering, amid the superstitions, and bound by the spiritual slavery of Rome; and since the new light of the Reformation dawned, has scarcely made any progress in divine truth,—but is constantly going back to that twilight era, to learn its doctrines, and fix its faith.

Was then the Reformation so complete, that progress beyond *that* point was impossible? Can any be so infatuated as to suppose that the deep-rooted and wide-spread errors of Popery were so eradicated *then* as not to leave some corrupt germs in their full vitality and vigor? That the Reformation should have been thus complete is not probable, for it would have been a remarkable exception to the universal experience of human progress.

Why, then, should our faith in the orthodoxy of the living *church* be so implicit as to foreclose every devoutly independent inquiry into the teaching of the living *word*? The voice of God's word calls loudly for another and more advanced reformation. Let us heed its voice, as the supreme dictator in matters of faith and obedience. It bids us come yet farther away from the deadly superstitions of Papal and Pagan Rome. It tells the Protestant church that it is even yet occupying, to some considerable extent, a common platform with the great Papal apostacy. The Protestant doctrine of the soul's human personality and capability of a separate state as an immortal being, is not of Scripture, but tradition—claiming its parentage in the heathen philosophy, and affording a broad foundation for many Popish errors. On this belief the church of Rome builds its worship of the Virgin Mary, its invocation of saints, its purgatory and indulgences. The Bible bids us give up this mere human conceit, and profess a more thorough Protestantism.

But this will be disputed: and the text at the head of this tract is the supposed grand authority for disputing this assertion. I ask, then, the inquirer's candid attention to the exposition of this stronghold of the popular doctrine.

"Therefore, we are always confident, knowing that whilst *we are at home in the body we are absent from the Lord.* We are confident, I say, and willing, rather *to be absent from the body*, and to be *present with the Lord*."

It is readily allowed that this passage *seems* to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this *apparent* instruction is to be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing independently of the body, it is natural to put such a construction upon this text as that which it commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the Apostle's first epistle, could have so interpreted his meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning contained in the 15th chapter of their first epistle. Let the text under consideration be taken, not, as is generally the practice, *apart from*, but *in connection with*, its context. The intelligent inquirer will ask, 'Of what is the Apostle discoursing in this part of his epistle? Is it his object to prove the separate state and immortality of the soul? Because, if this be *not* the subject of which he is treating, then, although his language may be *made* to express such a doctrine, such a construction cannot be fairly placed on his words.' In the chapter preceding that whence our text is taken, the apostle alludes to the perilous nature of his mission as a Christian preacher—"We are troubled," he says, "on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus [that is, always resigned, like Jesus, to dying, in the fulfillment of duty], that the [obedient] life also of Jesus might be made manifest [imitated by us] in our body [or mortal life of probation]. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . . Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. . . . . For which cause we faint not." It must be apparent that the Apostle is here speaking of the encouragement which the well-grounded hope of a *resurrection from the dead* by Jesus Christ, gave him in the daily anticipation of losing his life in the preaching of the gospel. He knew that if his life were taken from him he should have another and more perfect life by means of resurrection. If it were not for this hope of rising from the dead, he would have no hope at all to sustain him in the prosecution of his perilous ministry. "Why stand we in jeopardy every hour," he asks this same church, in his first epistle, "*if the dead* rise not at all?" But he had this "living hope," and hence he commences the fifth chapter with a profession of strong faith in the survivance of mortality—*not* by living in a disembodied state, but by a resurrection from the dead in a new spiritual and immortal nature. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent

from the body, and to be present with the Lord." The imagery—for the language is obviously figurative—is that of "an earthly house of this tabernacle," which is condemned to be "dissolved," and which was the Apostle's appropriate image to describe the mortality of the creature man. *Man*, the one complex being, is compared to an "*earthly house*," or "*tabernacle*," which will be "*dissolved*." Nothing is here said nor implied about an *immortal* and essentially *permanent* part of man, which in its own nature is independent of this general and complete *dissolution*, which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that *he himself*, in his one totality, *not a part* of himself, must be "dissolved." But he knows that if *like* an "earthly house," he must crumble in dissolution, he will be restored again in the beauty and durability of a "building of God, a house not made with hands," but one that is "eternal in the heavens." Here the two states of the believer's existence are described by an "*earthly house*," or "*tabernacle*," which must dissolve, and "*a building of God, a house eternal* in the heavens."—According to the popular interpretation of this text, Paul should have said, "We know that if our earthly house of this tabernacle were dissolved,—if, that is, our body were to be put off in death,—*we have yet* WITHIN US *an imperishable soul or spirit which cannot be dissolved*." But he does not say this,—he does not say that *we retain in ourselves* anything which survives the dissolution of the "earthly house of this tabernacle." What he says is, "If this present nature dissolves in death, we know that God has provided *another nature*, even an incorruptible and imperishable one—"a house eternal in the heavens"—which he will bestow upon us when he re-creates us by Christ Jesus at the resurrection." "We know," says Paul, that "we have [*not an immortal soul*, but] a BUILDING OF GOD; [*not an eternal soul* WITHIN but] *a house eternal* IN THE HEAVENS." Paul is undoubtedly speaking of the *two bodies*, or *conditions of human existence*, to which he alludes in the 15th chapter of the first epistle,—"There is a *natural body*, and there is a *spiritual body*;" and hence he says in the second verse, "For in this we groan, earnestly desiring *to be clothed upon with our house which is from heaven*." As if he had said, "While our bodily nature is under the power of dissolution we have no nature or being,—we in fact cease to be, and therefore, in the view of this dissolution, we groan for our new immortal nature—our house from heaven." The Apostle evidently desired to be "clothed upon" with an eternal house, when this tabernacle or temporary house was destroyed. He makes not the faintest allusion to any survivance of mortality as a disembodied soul. He groans to be *clothed upon*, as he also says in another epistle, [Rom. 8: 23,] "Even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body*." "For we that are in this tabernacle [dwelling as mortal creatures] do groan, being burdened, *not for that we would be unclothed* [we desire not to die,] but CLOTHED UPON [with our eternal house from heaven, which is our resurrection nature], that *mortality might be swallowed up of life*." "Therefore, we are always confident;" for we know that if on the one hand, as mortal beings, we must dissolve in death,—on the other hand, as beings upon whom God has conferred, through Christ, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings "eternal in the heavens." "We are always confident" of this, and know "that whilst we are at home in the body,"—whilst, that is, *we are existing as earthly tabernacles, mortal and perishable*, "we are absent from the Lord," with whom we cannot be until we have put off our mortality—because "flesh and blood cannot inherit the kingdom of God,"—and have assumed our immortality; which will be when we are raised from the dead in our "spiritual body,"—our "building of God,"—our "house" which is "eternal in the heavens." "We are confident," I say, of so glorious a re-creation in Christ Jesus awaiting us; and are, therefore, "willing rather to be absent from the body," that is, from our "*natural body*,"—our present mortal and corruptible nature, which separates us from the Lord, and to be possessed of our "*spiritual body*," our new incorruptible nature,—in order "that we may be present with the Lord," which cannot be *until the resurrection*, when "mortality shall be swallowed up of life."

The Apostle desired to "be" present with the Lord, *not as a disembodied soul*, for he says, "*not* for that we would be *unclothed*;" and hence, in harmony with this desire, he says, "in this we groan earnestly, desiring to *be clothed upon* with our house which is from heaven;" and, therefore, since this "clothing upon," or *re-creation of the human nature* cannot take place *until the resurrection*, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," —his desire to "be *absent from the body and to be present with the Lord*," cannot be gratified, and he evidently did not expect it, from his reasoning, *until the dead in Christ shall rise in "the first resurrection*."

So far, then, from inculcating the doctrine that at death the *soul* of the believer is present with the Lord, this text forms part of an important passage in the Apostle's writings, in which he exhibits an utter disregard of such a doctrine, and declares that his own *earnest longing was for the day of resurrection;* when being "absent from the body"—having, that is, *parted forever with his mortality* —he should possess his new immortal nature, in which he should behold, and be forever "present with the Lord."

I leave, then, the teacher of the popular doctrine to explain this remarkable fact, that here (as in the two places which we have previously considered,) the Apostle *says nothing of the blissful interval between death and resurrection—expresses no desire in reference to this interval;* but as if impatient of it, he *groans* and *earnestly desires* to be "clothed upon" with his "house not made with hands, eternal in the heavens." The conclusion is unavoidable, that the Apostle Paul knew of no such a state of intermediate blessedness for the soul: the consummation of his wishes is thus expressed—"*if by any means I might attain unto the resurrection of the dead*."—(Phil. 3: 11.)

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expression, "clothed upon," and "at home in," and "absent

from the body," it is alleged, must signify *something distinct* from the *clothing* and the *body*. *That* which is "clothed upon," and which is "at home in or absent from the body," is the *immortal soul*. Now this looks very specious; but admit it for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their "building of God"—their "spiritual body"—their new condition of future life—which he had shown in the first epistle, will be bestowed at the resurrection. Groaning under the burden of a present mortality, he earnestly desires that the time may soon arrive when, possessed of his "spiritual body," "mortality shall be swallowed up of life." *Until* this clothing upon,—that is, *until the resurrection*, —it is obvious that *mortality reigns*,—it is *not* "swallowed up of life." But how does this instruction of Paul's agree with the popular belief that the *immortal soul* at death escapes from its prison-house of clay, and that at *this moment*

"There is a land of pure delight,
Where saints immortal reign"?

The Apostle is evidently at variance with the modern theology on this point, when he teaches that *not until* we are "*created* in Christ Jesus,"—invested with our "spiritual body,"—"clothed upon" by our "building of God,"—the grand result is accomplished, *mortality is swallowed up of life*.

Besides, on the supposition that the being "absent from the body" and "present with the Lord," refers to the immortal soul leaving its corporeal abode and ascending to God, how, I ask, does this statement follow as an *inference* from what the Apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say, "*Therefore*, we are always confident," &c? The substance of Paul's statement is that he earnestly desired the *arrival of resurrection*, that he might be possessed of his spiritual and immortal nature. What logical connection is there between this empathic desire, and the statement, that, when he died, his disembodied soul ascended to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and furtively reared upon it.

But further, if we are to understand that apparent *something* which is clothed upon to be the spiritual nature or soul, then the Apostle plainly avows that he had *no desire for this intermediate state*; for he says, "*Not* for that we would be *unclothed*." Even with this gloss, his longing is for the "*redemption of the body*" *at resurrection*. Let it be noted, that according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss, as in the true exposition of the passage as given above; he is made to affirm that he *would rather not participate in it*; he does *not desire disembodied bliss*,—"*Not that we would be unclothed, but clothed upon*, that mortality might be swallowed up of life."

Once more, if it be affirmed that the imagery of being "clothed upon" represents the popular notion of the *soul* as *something within* which is "clothed upon" with its "earthly house" or "building of God," then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith *discarded from the orthodox belief*; for it is written "*This corruptible* must *put on* incorruption, and *this mortal* must *put on* immortality." *This something within,—the soul*, must *put on incorruption and immortality*, and is *itself* called "*this corruptible*, and *this mortal*." "So *when this corruptible shall have put on* incorruption, and *this mortal shall have put on immortality, then* shall be brought to pass the saying that is written—Death is swallowed up in victory."

The attempt to evade the proper meaning of the Apostle's language, does but involve the disconcerted polemic in greater perplexities, and in the end lead to his being entangled and taken in his own net. Candor must compel the acknowledgment that the very prevalent custom of quoting this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death, is most unwarrantable; a very gross and mischievous perversion of his meaning.

The hope which the Bible bids the believer in Christ cherish is the Hope of Future Life by means of Resurrection from the dead. The great importance of the doctrine of the resurrection in the Christian religion is shown by St. Paul, when he says that "if the dead rise not, then *they which are fallen asleep in Christ are perished*." And in one of his epistles he speaks of certain persons in his own age who denied the future resurrection, which denial, he says, "*overthrew the faith* of some." If there be no resurrection, then there is no intermediate consciousness for the dead in Christ; they "are *perished*:" and the denial of this doctrine was to altogether *overthrow* the Christian faith—because, if there be no future resurrection, then there is *no life after death*; no future life at all. Here, is at once apparent, how pernicious is the influence which the expectation of a state of bliss for the separate soul after death, has upon the doctrinal system of Christianity. The resurrection is comparatively forgotten, or at all events, is but little heeded by the Church of modern times. This great event is, by the general concurrence of Christian professors, regarded as *very remote, as far hence in the history of the human race*. In consequence, it has little practical influence upon the spiritual life of Christians, and is very rarely referred to in the modern so-called orthodox preaching. The reason is obvious, the church is anticipating *a preparatory glory for the separate soul*; and believing the *soul* to be essentially the human personality, it entertains but little thought about its companion in the grave.

Besides this, there is yet another and most serious evil resulting from, or at least fostered by, the unscriptural notion of the soul's separate state of happiness in death. The evil referred to is the general infidelity of the church on the subject of *Christ's Personal Advent as an event to be daily looked for and desired by the faithful*. Our Lord frequently urged his disciples to watch and wait for his coming, lest, coming suddenly, he should find them

sleeping, and not actively engaged in his service, and anticipating his arrival. The Apostolical epistles also exhibit the expectation of Christ's speedy coming as a grand motive to Christian faithfulness. When Christ comes again, it is to raise the dead Church to life, who will slumber in their graves, until they "shall hear his voice and come forth." The resurrection *depends upon the second advent of Christ*, who is "the resurrection and the life;" hence every Scriptural believer longs with Paul for the "redemption of the body," and that he may "attain unto the resurrection of the dead,"—and with John, utters the fervent prayer that his Lord may come quickly. "He which testifieth these things saith, "*Surely I come quickly.* Amen. Even so. COME LORD JESUS!"

NOTE 1.—Very much, indeed *all*, of the obscurity of the passage under consideration, arises from understanding what are evidently but *figurative* expressions in a strictly *literal* sense. The popular interpretation of this ill-used text owes all its value to this great mistake. Expositors insist upon the phrases "clothed upon," "absent from," "at home in," being understood as strictly literal expressions, and hence they speak of *that* which is "clothed upon;" *that* which is "absent from;" *that* which is "at home in." And this something they maintain is the *separate soul.* Now the language of our text adopts the imagery of *clothing*, as most common and familiar to the ancient Hebrews, and it is manifestly to do violence to a law of writing and speech, to take figurative expressions in a rigidly philosophical and literal sense. Being "clothed upon with our house which is from heaven," simply signifies becoming possessed of the spiritual or immortal nature, without any reference to the *manner* of the possession. And so also "to be absent from," and to be "at home in" the body, does not indicate the *manner*, but simply the *fact* of mortality, or superiority over it by being immortalized. In Peter's second epistle, ch. 1: 18, the Apostle thus writes—"I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must *put off* this my tabernacle." On this passage the pious and learned Dr. Watts thus comments—"The soul or thinking principle of the Apostle Peter, which is here supposed to be himself, is so plainly distinguished from the tabernacle of the body, in which he dwelt for a season, and which he must '*put off*' shortly, and most evidently implies an existence of this thinking soul, very distinct from the body, and which will exist when the body is laid aside. Surely the conscious being and its tabernacle or dwelling place, are two very distinct things; and the conscious being exists when he puts off his present dwelling."—*Essay towards the Proof of a Separate State.* Here is an example of forcing a meaning out of the *figurative terms* by which a truth is illustrated; a method of interpretation which, if cast in a canonical form, the eminent Doctor would not for one moment have allowed. In proof of the incorrectness of the Doctor's exposition of the above passage, let the reader endeavor to interpret on his principle the following kindred texts,—"*Put ye on* the Lord Jesus Christ."—Rom. 13: 14. "As many of you as have been baptised into Christ, have *put on* Christ."—Gal. 3: 27. "Seeing that ye have *put off* the old man with his deeds, and have *put on* the new man."—Col. 3: 9, 10. "*Put on*, therefore, ...bowels of mercies," &c. —Col. 3: 12. "*Put on* Charity."—Col. 3: 14. "He *put on* righteousness as a breast-plate, and a helmet of salvation upon his head; and he *put on* the garments of vengeance for clothing, and was clad with zeal as a cloak."—Isa. 59: 17.

NOTE 2.—PROFESSOR HAGENBACH, summing up his historical sketch of the opinions of the Primitive Fathers on the soul and its immortality, thus writes,—"The whole question, however, had more of a *philosophical* than Christian bearing, as the idea of immortality itself is abstract-negative. On the other hand, the believer by faith lays hold of eternal life in Christ as something really existing. *The Christian doctrine of immortality cannot, therefore, be considered apart from the person, work, and kingdom of Christ, and must rest upon Christian perceptions and promises.*" —*History of Doctrines*, vol. 1., p. 153.

"BIBLE VS. TRADITION."

We give the following extract from this work, on which Bros. Ellis and Read have expended so much labor. It is taken from the "*Introduction*," and will give some idea of what may be expected in the work, and shows that "the Baptists," in this country, are doing well in trying to bring about a new translation of the Scriptures. Let them do it, and do it with all the helps in their reach. The views we hold will be strengthened by it, unavoidably.

REVISION OR NEW TRANSLATION OF THE SCRIPTURES.

The following clearly ascertained facts will show the necessity for a more thorough revision, or for an entirely new translation of the Scriptures, *to supplant King James' version.* The common version at present in use, was printed A. D. 1611. The only printed editions of the Greek Testament, which were in existence at that time were, Cardinal Ximens, printed in A. D. 1514, Erasmus, 1516, Stephens, 1546, and Beza, 1563, and editions that were printed from these. Nearly the same may be said of the O. T. The authorized version *was not made from any edition whatever, uniformly.* It is a somewhat startling assertion, yet an unquestionable fact, that although we have by public authority, *a Standard English Version of the Bible*, yet there exists NO STANDARD HEBREW AND GREEK TEXT, *for the original of that version.* What is called "*The Received Text*," is the text of Erasmus, who revised the Latin Vulgate and compared it with the Greek Text. This edition was corrected by Stephens, Beza, and Elzivir, and was published by Elzivir, at Leydon, in Holland, A. D., 1624; that is, NOT *till thirteen years* AFTER the publication of the *Authorized Version.* In the compilation of his Text, Erasmus was only able to consult *eight recent manuscripts*, which manuscripts are now considered as of comparatively slight authority. These manuscripts were those marked 1, 2, 3, 61, and 69, and the MSS. 4, and 7,

were used in part of his text, and *only one* in Revelations, all of which were written *later than the 10th century.* The only manuscript from which he made up his text for Revelations, had several chasms, and because the last leaf was wanting, *he translated the Latin of the Vulgate* into Greek to supply these deficiencies. See March's Introduction, vol. 2, p. 846, and Penn's Annotations. Such is the origin of the Received Text. In these times the Reformation had not made sufficient progress to allow of the compilation of a correct Text.

The Received Greek Text, though compiled from eight comparatively modern manuscripts, *is unsupported by any one manuscript, ancient or modern,* and from recent developments, is now acknowledged to be the very worst Greek Text extant, in a printed form. Since its publication, between 600 and 700 manuscripts have been discovered, some of which are very ancient, and very valuable. The *best* is marked B, the *Cod. Vaticanes*, of the 4th and 5th centuries. The *second*, marked A, the *Cod. Alexandrinus*, of the 5th century. The *third*, marked C, *Cod. Ephrem*, about the 5th century, and the *fourth*, marked D, *Cod. Cantabujiensis*, of the 7th century. *The Received Text* has not received the benefits of these, nor of the editions and collations of Mill, Wetstein, Matthei, London Polyglott, Bengal, Griesback, Bently, Birch, Knapp, Lachman, Scholz, and Hahn, for the N. T., nor of many of the most celebrated collaters of the O. T.

The first translation of the Bible into English, was made by Wickliffe, *wholly from the Latin Vulgate*, in A. D., 1380. This forms the basis of *all* the English editions. *Tyndale* published his first edition in 1525. Between this and the Version of King James, in 1611, a period of only 86 years, *four successive revisions* were published by authority, as new stores of manuscripts were discovered; that is, one version was made on an average, every 22 years. Although in the 241 years since King James' Revision was made, a greater multitude of manuscripts, of greater value and authority than any before existing, have been discovered and collated, *yet no subsequent revision has been made by authority.* Still many will fondly cling to the common version, with all its errors and corruptions, and thereby help to conceal the precious truths which the providence of God has brought to light, and placed within the reach of the learned; but which are shamefully withheld from the community.

We are aware that sectarianism would suffer considerably from a correct translation. But what of that? The gain to the cause of truth and righteousnes would gloriously compensate. Indeed it may be set down as an axiom, that when the Scriptures are purposely corrupted to sustain any doctrine, that doctrine is presumptively false. No lover of truth tries to conceal her from himself. The "*Bible Union*" have convicted our translation of 20,000 errors, some indeed of small consequence. But the Scriptures have been purposely corrupted to sustain the doctrines of the "immortality of the soul," "the separate conscious existence of the spirit of man," "the eternal misery of the wicked," &c., as we shall make abundantly manifest in the forthcoming pages. Sometimes whole stories have been introduced, probably the opinion of the transcribers, to embellish. Such are,—The woman taken in adultery; The descent of the angel to trouble the waters of Bethesda; The bloody sweat of our Saviour, and the angel strengthening him; and, The conversion of the dying thief upon the cross; all of which are supposed to be spurious. But, perhaps the worst of all these corruptions, is the transposition and omission of clauses of the verses in Mat. chap. 27, to conceal the essential fact, that Christ was truly slain by his enemies. The reading of the best manuscripts is, 50 v. "They offered him vinegar: but another going to him, pierced his side with a spear; and Jesus crying with a loud voice, expired." This passage of the piercing of Christ *prior to his death*, was condemned *as late as the 14th century*, by Popes Clement 5th and his successor John, because it conflicted with some of their notions respecting the Trinity. This shameful perversion is sufficient alone to condemn every edition in which it is contained.

Seemingly the best course now to be pursued, would be to adopt the principle of criticism recommended by Dr. Johnson, "*For restoring the correct text of all ancient writings, whether profane or sacred.*" "Take the *most ancient copy* for the standard; to correct by authority, wherever it can be found; and to resort to conjecture, only where authority is absolutely and altogether wanting; observing always to hold a most rigid medium between presumption and timidity; by the former of which, we induce error upon truth, and by the latter, we consent to remain forever under the dominion of error, and in the power of chance, ignorance, or artifice."

This is the principle that has been adopted by Penn in his revision of "The New Covenant." He has chosen the entire text of the most ancient surviving manuscript, and which is likewise the most free from those interlineations and alterations, that disfigure and render suspicious, other manuscripts: This one is The Codex Vaticanus, or celebrated Vatican MS. noted 1209 in the Vatican catalogue at Rome, and marked B. by Wetstein, making it the basis and substance of his revision.

"The Fulfilment of Prophecy: or a Prophetic History of the World; including a few suggestions on the probable termini of the Chronological Periods. By F. H. Berick and J. Couch."

Such is the title of a pamphlet of some 140 pages, sent us, we presume, by the authors. We have only had time to glance at its pages. We commend the *spirit* in which they have written. So far as we discover, it is free from that denunciatory spirit that condemns all who do not see with them. We are glad to find they see, what we were condemned for maintaining seven years ago, that the Mahomedan power is clearly brought to view in the Prophecy of Daniel. We do not know that we should apply to that power all they do; but that it is clearly revealed there we have had no doubt for seven years. That Michael is Jesus Christ we do not believe; but we have no room to argue that point now, and our views of it may be found in the Examiner for '48, page 69. That the Austrian power

is the head "*healed*"—having been "wounded to death"—we doubt; though that may be true, possibly. That the Austrian Imperial is the "*short space*" dynasty, we do not credit. That it is the beast that ascendeth from the bottomless pit, or abyss, we have no faith in; or that that power is the beast on which the woman—*the harlot*—sitteth when she goes to judgment, we cannot credit with facts so clearly developed in another direction. The present Napoleon Dynasty looks much more like the *healed* head—though we do not say it is—and we are quite sure that Catholics in France and in Europe, generally, regard Louis Napoleon as the grand defender and supporter of the Catholic church, as such they extol, honor, and worship him.

In the view of definite time, *for the advent*, they advocate, we do not agree; though we are happy to say, they have expressed themselves upon it in a commendable spirit. We would be glad to see all writers on that subject manifest a like spirit: then should we have less bigotry and denunciation. Some who take the definite time theory denounce all who do not see as they do, and manifest anything but the spirit of the lowly Jesus. On a subject where so many mistakes have occurred surely modesty is becoming.

BIBLE EXAMINER.

NEW YORK, JANUARY, 1853.

BIBLE EXAMINER.—We now enter upon the *Eighth Volume* of our paper. The first two volumes were published at irregular intervals, from 1842 to 1847, and in the quarto form. January, 1848, we commenced it in its present octavo form, at fifty cents per year. The receipts, at that price, fell short of paying the printer's bill, and there was but one alternative, either to discontinue the paper or increase the price to one dollar. By the advice of friends we did the latter. This course has kept the paper alive, and for the last two years has paid the cost of the printing and given its editor about $200 per year for his labor in editing and mailing; all of which he has performed with his own hands for lack of funds to employ others. The number of paying subscribers has not exceeded about six hundred; though we have sent off, regularly, between seven and eight hundred copies. Our friends can easily see that we have to economize to get along at this rate; and we have no "*Association*" to sustain, or beg for us, if unable to go on ourself. Our terms are payment *in advance* in all cases. We have, however, never refused sending to any one who has informed us that he was poor—wished the paper—but could not pay for it at present. We have sent to numbers of such. Some of them have afterwards paid for it—others have not. We never send bills, nor *duns*. If we send you the paper without its having been paid for in advance, you need have no fear that we shall dun you for it. All papers are discontinued at the end of the year unless the advance pay has been sent; or with very rare exceptions.

If our number of paying subscribers could be increased to fifteen hundred, we would publish the Examiner twice each month, *without increasing the price*; as it is, we cannot.

We can still furnish complete sets of the Examiner, *in sheets*, from 1849. The volume for '48 is exhausted. For '49, the price is fifty cents. For '50 and '51 the same, per volume; or $1,50 *bound* in one volume. On the bound volume, 25 cents will be discounted to paying subscribers for 1853. Paying subscribers for '53 may have the volume for '52, in sheets, for 75 cents. None of '52 have been bound, and probably none will be unless specially called for.

The Examiner will be conducted as heretofore, with special reference to its *motto*—"No Immortality, nor Eternal Life, except through Christ alone." We shall occasionally speak on other topics, but this is the leading theme to which our paper is devoted. The passing events in Europe have led us to throw out a few hints in this number, the value of which our readers will judge for themselves.

PATRONS AND FRIENDS.—We feel greatly obliged for the prompt manner in which many have responded to our call for early remittances for the present volume; and that their letters come with so many expressions of satisfaction and profit. We presume those expressions were intended for our *private use*, and we so appropriate them; even though it might be pleasant to others to share in them. We seek no public commendation; and where it has appeared, in other papers, it has been unsought by us, and a cause of humiliation, from a consciousness of unworthiness. We intend, through grace, to do that which we believe God and Truth demand of us. When that is done, it is often with so much imperfection that it gives us cause to mourn instead of exultation. "Brethren *pray for us*." May the Lord bless and comfort you all.

VISITING ABROAD.—It may be thought strange by some, why we should go a long distance—say to Buffalo, or other places as distant—and return home so soon. Why not, to save expense, visit several other places at the same time? Our an-

swer is a plain one—We have no one at home who can attend to our monthly issue of the Examiner, or answer our letters and orders for Books, Tracts, &c. We have not the means of employing any one to do this. Bro. Young, in whose Book Store we keep our office, very kindly waits upon those who call *personally* for works in our absence; but the pressure of his own business forbids his undertaking any more. Consequently, all letters sent have to remain unanswered till we return from abroad; hence to remain away more than over two Sabbaths at once, we cannot; unless we conclude to let our office and paper go to ruin. As it is, when we return, we sometimes feel almost at our wit's end to know what to do first.

If there was an income from the paper and office that would enable us to employ an *interested* person to take charge in our absence, it would be otherwise. My son, who is competent and willing, would have done this work for me; and on him might have been laid much of the burden which is now borne alone; but the lack of means has prevented this, and he has been compelled to seek employment in another city. Separated thus from him, all falls upon his father's shoulders, relating to the office and paper. We trust this reply will satisfy all.

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"Bible vs. Tradition."—The cost of the first edition of this work, if published, cannot vary much from $400. The pledges to aid, hitherto, have amounted to only about $60. We offered to risk *one-half* the whole amount necessary to publish it; and promised to return the funds furnished by others, if they desired it, so soon as the sales should amount to the cost of the first edition of one thousand. The help we ask amounts to a *loan*, with the risk of losing it, provided the work does not sell. But even then we will give you the books in payment at the actual cost of the edition. More than this we cannot promise. We believe the work will sell for enough to pay the cost: others may think differently. It is for those who have the funds to say whether it shall be published. We still wait to hear from them, believing that we have now discharged our duty in the matter.

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"Reviewer Reviewed: *A Dialogue;* Being a Reply to Eld. J. G. Stearns, on the 'Immortality of the Soul,' by Geo. Storrs."

This work is now ready for delivery. It is a pamphlet of 36 pages, 18 mo. Price, *six cents* single copy; $4 per 100. The matter of it will not be published in the Examiner. It has been gotten up by special request in a pamphlet. The expense has been considerable in preparing and publishing it. We hope our friends will see that we are not pecuniary losers thereby. We trust they may think it worth scattering.

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Postage.—The Examiner is subject to only *half* cent postage within the State of New York. Neither is it any more to a subscriber out of this State, *provided* the postage is paid *quarterly in advance;* and it is not necessary to do this, as was at first supposed, at the office where mailed, but may be done at your own Post Office.

Those who order Tracts sent by mail, should take at least *eight ounces;* otherwise *each* tract is subject to the same postage as if it weighed three ounces. If eight ounces are taken, and the postage *pre-paid*, they are chargeable half a cent only, per ounce. Do not forget this.

All pamphlets under three ounces go for one cent each, if *pre-paid.* This includes the "Six Sermons," 18 mo., and the "Unity of Man, by Anthropos;" which weigh only three ounces each. Another cent is added when not *pre-paid.*

Bound books are one cent per ounce, when *pre-paid;* or one cent and a half if not. We hope our friends will scatter much seed this year in the fields which wait for cultivation.

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THE FRENCH EMPIRE.

The re-establishment of the *Napoleon Dynasty* in France, has opened a new chapter in prophecy, as clearly marking the time in which we live, as any event in modern history. The prophecy relating to this scene is found chiefly in Revelation 17th chapter.

In the prophecies of Scripture a *beast* is the symbol of a *Dynasty*, or *Body of Rulers.* It does not include the *ruled*, or subjects. To suppose this is to destroy the harmony of prophecy. The same dynasty may be, and sometimes is, symbolized by different beasts. The seventh and eighth chapters of Daniel are presented in proof of this. It is not our object now to enter further into that argument, but to show that the Napoleon Dynasty is symbolized in Rev. 17, and then briefly suggest its mission in this present development.

At the opening of that chapter one of the angels having the seven last plagues, called John to view the position the great harlot occupied when she was going to *judgment;* and he beheld her seated on a scarlet-colored beast, having seven heads and ten horns. That this harlot represents the Papal Dynasty, we shall not now stop to argue, as we consider that point long since settled. The corrupt body of rulers of that corrupt church appear sup-

porting their power by taking refuge on the civil dynasty that is described by a scarlet-colored beast. The description of that beast shows it to be a dynasty differing from any previous one. The Dragon, Rev. 12, has seven heads and ten horns, but has *crowns* on his *heads*. The first beast, Rev. 13, has the same number of heads and horns, but has the *crowns* on his *horns*. The beast in the 17th chapter appears with the same number of heads and horns, but no mention is made of any crowns; and yet it is shown to have a family relation by the *seven heads*.

The peculiarities of this beast are, that it is "the *eighth*, and is *of* the seven"—that "*it was, is not*, and YET IS;" and that *it is*, by ascending out of the *abussou*—the *abyss*. It had been in power—that power for a time *is not;* then, suddenly, it ascends from its non-existence and appears to the *wonder* of all except those whose names were in the book of life; that is, of all except the followers of Christ, for whose special benefit the prophecy was given; and who by a careful attention to the words of Christ are enabled to see the approaching consummation in the accuracy of the events fulfilling the prophecy.

In the information the angel gave John, he says, v. 10—"There are seven kings"—forms of government, or dynasties—"five are fallen, one is, the other is not yet come; and when he cometh he must continue *a short space*."

That these seven dynasties are all *Roman*, we believe, is nearly the universal belief of Protestant Christendom. The *sixth*, that was in power at the time John had the vision, was the Roman *Imperial*. Five forms of Roman government had fallen prior to that time. The *Imperial* was the one then reigning, and was to continue till "the short space" dynasty should arise.

We find the Imperial did continue down to 1806. After it was darkened in the western Roman Empire, just previous to the rise of Papacy, it still continued in the eastern, at Constantinople, till 1453. Before it fell in the east, it had been revived in the west, in the person of Charlemagne, A. D., 800; and continued unbroken in the Emperors of Germany or Austria till overthrown by Napoleon Bonaparte in 1806.

At this point we look for the "short space," or "seventh" dynasty. Accordingly we find Napoleon proclaimed Emperor of France and King of Italy; and assuming to be the *successor* of the Cæsars. Thus the seventh is developed. "It *was*"—but soon, "*it is not;*" and the world supposed it had disappeared forever. But, before forty years pass away, an "eighth" appears from the *abyss*, to the *wonder* of the world; but this eighth is not another dynasty—it "is *of* the seven;" it is the same that "*was*"—then "*is not*"—and "yet *is*."

Nothing could be more accurate in its fulfillment than the prophecy in the Napoleon Dynasty; and when Louis Napoleon entered Paris on his return from his tour through France, to prepare the way for the proclamation of the Empire, some of the sentiments inscribed on the banners that graced his entry into the city, were such as this—"The uncle that *was*—the nephew that *is*." Thus employing the very words of the prophecy, though unknowingly to themselves.

For a time this dynasty "*is not*." When Napoleon I. abdicated, he did so in favor of his own son, Napoleon II. But that son never came to power—he "*is not*" a reigning portion of the dynasty: and the dynasty, itself, for near forty years, "*is not*." It then "ascended from the abyss," and now "*it is*"! Thus far all seems plain.

We next remark—That in ascending from the abyss, one of the first acts of the beast is to receive the great harlot to *sit* upon him. She takes her seat there just as the "*judgment*" is about to be executed upon her. Here again history and prophecy harmonize. The Papal power was driven from Rome, and was not likely to recover its seat. But the ascending beast sent his *republican* [!] armies to Italy, and the harlot takes her seat on, or by means of, that scarlet-colored beast, where she now *sits;* because, as yet, Louis Napoleon knows it is for his interest to let her *sit* upon—not guide—his dynasty. So long as he can use her for his own aggrandizement so long will he consent to let her *sit* as she does.

Thus far the fulfillment seems perfect; but we now approach the future. Here all we can do is to trace the outlines. There seems clearly to be "*ten* kings"—or small dynasties—who are to be united to the beast by a voluntary giving "their power and strength to the beast," v. 13. These are most likely to be the ten States or Principalities of Italy; who, from some motive of policy, will unite their interest with the Napoleon Dynasty; after which, by some means, or from some cause not yet developed, "the beast with the horns," [so the Syriac reads,] will come in collision with the harlot, and "eat her flesh, and burn her with fire." Let the Papal or Harlot power attempt to put bits in the mouth of this beast, or to restrain his ambition, and she will soon find she has been riding to judgment, and her destruction is certain and final.

Another event in the history of this dynasty and its horns is, they will "make war on the Lamb": consequently this "*short space*" dynasty will con-

tinue in power till the Lamb shall return to claim the kingdoms of this world. That war is briefly spoken of in the conclusion of the 17th chapter, with the emphatic declaration—"The Lamb shall overcome them." The 19th chapter speaks of this war more in detail, and after describing "the armies in heaven," that followed the Lamb, John proceeds to say—"I saw the beast [the Napoleon Dynasty] and the kings [the *ten* kings] of the earth [who had given their power to the beast] and their armies gathered together to make war against him that sat upon the horse [viz., the Lamb,] and against his army."

Thus the battle is set in array—the war commences—tremendous scenes open—a conflict that is to decide the government of this world. Is this not a matter of interest to all? What is to be the result? The prophecy does not leave us in doubt—"The Lamb shall overcome them"; chap. 17: 14;—"The beast was taken, and with him the false prophet that wrought miracles before him. * * * These both were cast alive into a lake of fire and brimstone"; chap. 19: 20. The 17th chapter had said, v. 11, he "goeth into perdition"—is *destroyed.* The 20th chapter tells us this is done when he makes war on the "King of kings and Lord of lords." Then he—that is—this dynasty—goeth into perdition, or is destroyed, and that destruction is final.

Now, whether all these things will take place under Napoleon III.—the present reigning Emperor in France—we will not pretend to say—the events yet undeveloped must determine that. But this we must say, If we have given the right application of the prophecy—and of this we see no reason to doubt—then the Napoleon *Dynasty* will not pass away till all these things be fulfilled; and as it is to be a "short space" dynasty, it does not seem likely that many years more can be allotted to it. If, however, the present Emperor of France is to be succeeded by others of the same family, it will not alter the general features of the prophecy; we are manifestly fast approaching the world's crisis; and the most astonishing events will, most likely, soon burst upon the world, which will cause the hearts of many to fail them with fear and consternation.

Much more might be said upon this subject; and we have by no means exhausted it. All we have aimed to do is, to throw out hints to call attention to prophecy as connected with passing events: this we feel bound to do as a watchman. As to fixing upon particular days or years for the accomplishment of all these things, we have no hand in it; and we are fully settled that all such calculations are injurious in their tendency, and calculated to throw the mind from that calm and sober waiting for the Lord, which ought ever to control and govern us, if we would be preserved from wild fanaticism.

Let us remember, the night is far spent—the day is at hand. Let us watch and keep ourselves unspotted from the world, walking in the footsteps of our blessed Lord and Life-giver, Jesus the Messiah; that when He who is *our life* shall appear, we also may appear with him in glory.

Beloved reader, let us not forget that this present life is of infinite value to us; because, if improved as God has enjoined and commanded, we may gain an *unending* life. May none of the cares, anxieties, pursuits or perplexities of this present time lead us to neglect the great and glorious prize of Immortality, Incorruptibility, Eternal Life; which can only be secured by a living union with Christ, the heavenly appointed Life-giver. May the Spirit of God be shed on us through him, that we may be aided to walk in the truth, and be made partakers of Everlasting Life thereby.

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FROM H. H. DOBNEY.

MAIDSTONE, ENGLAND,
Sept. 22, 1852.

MY DEAR SIR:—Having an opportunity of sending by a young man (formerly a member of our church, but now for these few years resident in the United States, home on a visit but about to return,) I gladly avail myself of it to send you a few lines. And first of all let me account for a long seeming negligence, which I fear may have caused you to put my name into your black-book. The truth is, that toward the end of last year, I was kept for a long time in a state of considerable anxiety by a painful interruption of my dear wife's health. Then, in Dec., 1851, I had a most violent influenza, from which I never thoroughly recovered, though I still kept on preaching as usual, till a second attack of the same complaint, and then a third prostrated me exceedingly, and at length was obliged to give up all labor entirely, even the slightest, through utter inability; the case being so much the more serious from my having been obliged to labor on for some months in spite of nature's remonstrances. From the end of March till far into July, I was under physicians, and moved about from place to place; and when at length, by the kind hand of God upon me, I was once more permitted the honor and pleasure of publicly proclaiming the truth as it is in Jesus, why, as you will readily conceive, a large amount of things had accumulated which required all my attention. Through mercy I am pretty well, and conduct all my usual services—though I am

still compelled to be very careful. I hope you are enjoying the blessing which for some time I was deprived of, and that you have the happiness of seeing some of the seed you sow spring up and bring forth fruit.

In reference to the subject which first made us known to each other, it has sometimes occurred to me to inquire (if I could do it with sufficient delicacy,) whether there is no danger of one's looking too exclusively at one truth or set of truths, or looking at the rest too much from one point of view? How varied are the contents of the four Gospels, and of the apostolic letters. Nothing of the cuckoo note there, my friend, is there? Is not Christianity larger than what is technically (at least with *us*) called "the gospel"? Our Robert Hall characterized Hyper-Calvanism (which some years ago was a fearful curse among our churches,) as a system "which every skull would hold, and every tongue could tell"; and thus characterizing, condemned it. Is there no danger, lest Christians, who imagine they bring to light some truth lost sight of, should thrust that one truth, or class of truths, into undue prominence, and so spoil the beautiful proportions and symmetry of Truth? But perhaps you have not felt yourself in any danger of partiality for any new portion of truth, but are consciously bent on the mightly all, the complete circle. God bless you in all your labors.

I am yours faithfully,

H. H. Dobney.

Note by Editor of Examiner.—We are glad to hear from Bro. Dobney once more, but regret to learn of his long affliction. May the Lord abundantly sustain him in all his ways.

Since the date of his letter we are informed, by the "young man," who was the bearer of it, that Bro. Dobney has received the appointment of Director of the Colony at Australia, and has sailed for that place. We hope still to be favored with more from his pen.

We feel as painfully as he can the danger of having the mind so exclusively directed to some neglected truth as to overlook the general truths of the Bible; yet we are fully settled that unless we start right, as to what man is, there is no possibility of arriving at a clear understanding of the great scheme of Redemption, or to inspire the Hope of the Gospel. And while so few are engaged in exhibiting *immortality only through Christ*, we feel called to make and keep that subject *prominent*.

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"A Catechism, Designed as a Guide to a proper understanding of the Lord's Prayer, for the use of Sabbath-Schools, Bible Classes, and Families. By J. Lenfert."

Such is the title of a neat little work put into our hands by the author. From the subject, and the arrangement of the work we should judge it would be a valuable help in the departments for which it was designed. It is 18 mo.,108 pages; got up in a good and attractive style. Price, *in cloth binding*, 15 cents; or 1,65 per dozen. *Stiff binding*, 25 cents; or $2,65 per doz. Twenty-five per cent discount by the hundred. For sale by R. T. Young, 140 Fulton-st, New York,—by Wm. A. Hall, 22 School-st., Boston; and by the author, Machias Porte, Me.

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GOOD NEWS.

West Winsted, Conn., Dec. 13, 1852.

Bro. Storrs:—Our meetings are *very* interesting in this region, and several have lately embraced the *blessed* hope of life through Christ *alone*, with the expectation of *soon* being gathered by the angels, to Mount Zion, to behold the king in his beauty.

The prayer-meeting at my house last Sabbath evening was thought to be the best they had ever enjoyed. Two were converted, and seemed determined to hold out to the end. Our Monday praying meetings are comforting to the lone pilgrims.

Bro. Mathewson and myself have been laboring in Bridgeport for some days, and the good Lord has greatly blessed the people. Sinners have been converted, backsliders reclaimed, and saints made joyful in the house of the Lord. Nine have been baptized, and more intend to be next Sabbath. One who was a Methodist preacher, has embraced the faith in connection with his wife, daughter, and son-in-law, and are now happier than ever in the Christian religion, having withdrawn from the church in company with others.

In West Haven, we held some meetings, and several were baptized into Christ, and are striving to enter in at the staight gate. A Methodist minister embraced the faith at this place also, and is rejoicing in the freedom of Christ, expecting deliverance *soon*.

A Macedonian cry comes from almost every direction. It seems as though the famine for hearing the word of the Lord has commenced. Truth is spreading praise the Lord.

Last Wednesday evening I was at Hitchcockville, and at the close of the meeting, six rose for prayers, besides several professors.

Three weeks ago last Sabbath, we had a *very* interesting time in North Canton. A brother of Bishop Hamblin, who has been an exhorter, gave me this text, "These shall go away into everlasting punishment," &c., with the request that he might ask questions during the sermon. I complied. Many anxious ones came to hear, and the good Lord helped his servant, in preaching the truth.

Bro. Hamblin, (I call him brother because he has since embraced the faith he then questioned,) asked

several questions, among others, "How one could be punished when he was dead"?

I had been showing that "the wages of sin is death," and I asked him if *death* was a punishment? He said, "Yes." I then asked him if eternal death was eternal punishment? This was a hard question, and seemed to satisfy *him* as well as many *others*.

The Lord is reviving his work in that place, and the saints are happy in God.

TURNED TO FABLES.

NORWALK, OHIO.

BRO. STORRS:—The following extract I copy from a very handsomely bound book, containing some 300 pages, called, "*The Moral Probe*," by "J. Carroll Judson, of the Philadelphia Bar," which expresses in strong and definite language, the orthodox theology, of the last degenerate days, upon the subject of man's fancied natural immortality.

P. ALLING.

"DEATH."

"Death is the crown of life,
Death wounds to cure! we fall, we rise, we reign."
YOUNG.

"The thought of meeting the king of terrors is made unwelcome by most of the human family. Even the Christian is prone to treat the subject unkindly, until he is compelled to approach this *grim monster*, and as the acquaintance increases, the insatiate *devourer* of the body loses his deformity, and in the end proves himself a real friend. We should all make the acquaintance of this, our final *deliverer*, voluntarily and at once. Treat *death as our enemy*, and unkindly leave him to force himself upon us at the last hour! How cruel. *Treat death as an enemy! How ungrateful, unwise, and imprudent.* Is he an enemy, who transfers us from delusive dreams, from the region of bubbles and corroding cares, to a region where all is pure, substantial, enduring joy and endless felicity? It is a libel on DEATH to call him our foe, a king of terrors, an enemy. Frail man comes into the world crying, cries on through life, and is always seeking after some desired thing, which he imagines is labled *Happiness;* or is mourning over some loss which makes him miserable; a restless mortal, with an immortal soul which requires something more than earth can give to satisfy its lofty desires; the soul that hails death as the welcome messenger to deliver it from its ever-changing, ever-decaying prison-house of clay, called man; on which times wages a perpetual war; whitening locks, furrowing his cheeks, stealing his ivory, weakeniug his nerves, paralizing his muscles, poising his blood, battering the whole citadel, deranging the whole machinery of life, and wasting the mental powers, until he become twice a child; and then delivers him over to his last, best friend, DEATH, who breaks the carnal bondage, sets the imprisoned spirit free, closing a toilsome career of infelicity; opening the door of immortal happiness, returning the soul to its own original and glorious home, to go no more out forever. Not to become familiar with death is to endure much unnecessary fear, and add to the myriads of other imaginary woes of human life. For the Christian, death has no real terrors—all who are wise are Christians.

NOTE BY EDITOR.—If a man had of set purpose undertaken to ridicule the Bible, and turn the counsel of God into foolishness, we should expect he would indulge in such strains as the foregoing. Its blasphemy will be sufficiently apparent to all the readers of the Examiner. "The wages of *sin* is death." In speaking of the resurrection of those who sleep in Christ, Paul saith, that when Jesus comes from heaven, their "*last enemy—death*—shall be *destroyed*." See 1 Cor. 15. The foregoing fable says, expressly, man's "*last* BEST FRIEND" is "DEATH"! Thus giving Paul and the Bible the lie! Behold where this fable of an immortal soul in man leads its defenders. The article needs no further comment; its shows its paternity on its face.

IMMORTAL SOUL.

OBJECTIONS TO THAT NOTION.

First. It introduces into the Christian world the mischievous practice of mystifying and spiritualizing God's plain words.

Second. It involves its subjects in almost impenetrable darkness or fog.

Third. It brings into existence from this system of spiritualism and mysticism a multiplicity of conflicting creeds.

Fourth. It is the origin of the Roman Catholic purgatory; a system of speculation.

Fifth. It substantially sustains and disseminates the Serpent's first lie.

Sixth. It runs its adherents into the inhuman, irrational, inconsistent, and monstrous dogma of *eternal torture!*

Seventh. It is the very *bone, sinew,* and *foundation* of the doctrine of universalism, and all going home to heaven above at death.

Eighth. It sustains Swedenborgianism—the theory of the great clairvoyant, A. J. Davis—and the spirit rappings, or manifestations.

Ninth. It is a very prolific source of Infidelity, Bigotry, and Superstition.

Tenth. It robs the blessed Christ of the honor due him of giving the dear saints the rich reward of the Kingdom, Immortality, Life Eternal, the unfading Crown, the eternal weight of glory, and every other blessing connected with the coming of Christ.

Eleventh. It subverts the gospel plan of Salvation given to us by the Son of God, who is its author.

Twelfth. It supersedes the necessity of the coming of Christ to raise the dead, to sit on David's throne, to judge the world in righteousness, and restore all things spoken of by the holy prophets.

Thirteenth. It makes God and his Son Jesus Christ the most cruel, hard-hearted, vindictive, tyrannical beings in the universe.

Fourteenth. It obliges its advocates to wrest the Scriptures and array themselves against the Pat-

riarchs, Prophets, Apostles, and Jesus Christ, who are the foundation of the whole Christian superstructure. A. N. SEYMOUR.

"SOUL'S UNDER THE ALTAR."

BY PRES. J. P. WEETHEE.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6: 9–11.

This passage is urged by the mass of popular Christian professors, in favor of the conscious state of the dead. They affirm them to be *disembodied* souls of the martyred saints.

I deny the existence of DISEMBODIED SOULS. But admitting their existence, I deny those named in the text, to be such. Of the two following propositions I deny the first and affirm the second.

I. THEY ARE NOT DISEMBODIED SOULS.

II. THEY ARE DEAD SAINTS, WHO WERE MARTYRED UNDER THE PAPAL PERSECUTIONS.

I. THEY ARE NOT DISEMBODIED SOULS.

1. *Because it would leave the fifth epoch as far as this earth's affairs are concerned a* BLANK. The seals symbolize consecutive events, extending from the Apostolic age to the coming of Christ. It is admitted that the first four seals denote four epochs succeeding each other, and that the agents noticed under each, performed their agencies in those eras to which they belong in vision; and also, that these agents and their acts belong to the earth. They also admit that the events of the sixth seal belong to the earth; the popular interpretation makes the transactions of the fifth seal, an exception. They thus leave a blank during the era of the Papal persecutions, the period the most interesting to the evangelise and to the church general. Their interpretation is, therefore, defective in this particular point.

They suppose this altar under which they appear, to be the golden altar before the throne of God in heaven. This view is wholly incorrect. It is the altar erected on the earth amid blood and carnage.

2. *Their condition differs too much from that of other saints.* The four "living creatures," and the "four and twenty elders," of Rev. 4th and 5th chapters: also the messengers of Rev. 19: 10 and 22: 8, represent saints redeemed from the earth; and some of them officiating as assistant priests during the High Priesthood of Christ, as appears from their song:—"And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth." And in Rev. 8: 2–5 we have described some of their acts. From the song, above noticed, we conclude that these were redeemed from the human race, between the crucifixion of Christ, and the advent and kingdom of the Messiah. We conclude that they were of those who "come out of their graves" after the resurrection of the Saviour. We do not read of their returning again to the tombs. Moreover, it was necessary that there should be such a company in order to be assistant priests during the high priesthood of Christ.

3. *They are unhappy.* "They *cry*," "How long, O Lord, holy and true." But "In thy presence there is fullness of joy, and at thy right hand there are pleasures for evermore." These are not in that state. Listen, also, to the ascriptions of praise from the four living creatures, and the four and twenty elders: And they must be of this company, if they are of the human race. See Rev. 7: 9.

4. *Their location contradicts the idea,—"under the altar."* The golden altar is in heaven, where the living creatures and four and twenty elders are officiating with the great High Priest and assistant priests. This is not the scenery temple nor altar. The events of the other seals will not allow this scenery to be located in heaven.

5. *The spirit of their cry forbids the idea:*—"Wilt thou not judge and avenge our blood." The former things are not forgotten. It is the same cry uttered by the living in Luke 18: 7. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them"?

6. *Their white robes forbid the idea.* They have *white robes* only; no "*palms in their hands*," which are symbols of victory over death, which will appear by comparing Rev. 7: 9, with 1 Cor. 15: 55, 56.

7. *Their position in Rev.* 7: 9, 17, and 20: 4–6, *forbid it.* In Rev. 7: 9, 17, they stand before God with PALMS in their hands, symbols of victory. In chap. 20: 4, they have crowns, and reign with Christ. Their position in our text, and in these passages, are wholly unlike.

II. THEY REPRESENT THE SAINTS WHO WERE MARTYRED IN THE PAPAL PERSECUTIONS.

1. *They agree in Chronology.* The seals are consecutive. They form a chronological chain of seven links. We divide the period covered by the seals, into SEVEN EPOCHS. We locate the first four seals, and also the sixth, and in this manner ascertain the era of the fifth seal, viz., from somewhere near A. D., 540 to 1530. This is the epoch of the Papal persecutions.

2. *Their location agrees with our view.* John was commanded, saying, "*Write the things which must be hereafter.*" Those things were to be located on the earth. The book of seven seals contains a view of those things, and all those events were located on the *Roman earth*, if the events of this seal do not form an exception. That they do not, we urge the following:—1. The Court here named, was that which was left to the Gentiles; Rev. 11: 2; Lk. 21: 24. 2. The altar was one of Papal Roman sacrifice, and was located in that Court. 3. They were in that *Court* which was under the control of that altar, or Papal worship. 4. That Court was the scene of their death, which was under the control of that altar.

III. THE SYMBOLS HERE BROUGHT TO VIEW, SHOW THEIR LOCATION NOT TO BE IN HEAVEN.

The first symbol is the Gentile Court, then the altar. After that then the souls under the altar. John has a view of the Altar Court. He sees the mock high priest, in the person of the pope, and assistant priests officiating before the altar. He then beholds multitudes fall before their cruel per-

secutions; before the altar they lie, and as the blood of Abel cried to God, so are these represented as crying to the Divine Being for vengeance, or as all the creatures in Rev. 5: 13. They had presented their testimony as faithful witnesses, and for that faithful testimony they had fallen. White *robes* are given them. These robes symbolize their righteousness in death. They are not in the presence of God, but on the territory of their slaughter. It is a period of rest in the dust of the earth, it was said unto them, "that they should rest for a little season." Time rolled on and still they rest. The trumpet at length sounds, and they spring into being. They triumph over death. They carry in their hands the symbol of that victory. "They stand before the throne, and before the Lamb, clothed with white robes, and PALMS in their hands." Rev. 7.: 9. "They came out of the great tribulation." We follow them to their third position. Rev. 20: 4. "They reigned with Christ." We behold them in three stages under their appropriate symbols. First, under the altar, in DEATH with *white robes.* In the second position they are in their resurrection state. The symbol of this state is "*palms.*" We see them in the third stage with "*crowns;*" they "reigned with Christ." Such is the meaning we apprehend of the text under consideration.

"HELL"—"HELL FIRE."

A proper understanding of the above terms will help us in the settlement of the question as to what is the end of the wicked. It is known to all that there are *two* Greek words which our translators have rendered hell, in our Bible. One is "*hades,*" and is never used to denote the punishment of sinners: the other is "Gehenna," and is the term employed in speaking of the end of the wicked. This last term was perfectly understood among the Jews; and would be to us were it not for the obscurity that it has among persons who do not know to what reference is made where that term is employed. Divines studiously keep the true reference of the term "*hell fire*"—"*gehenna*"—out of sight. Says THE POLYMICRIAN GREEK LEXICON *to the* NEW TESTAMENT, "*Gehenna,* properly the valley of Hinnom, south of Jerusalem: *once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcases of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning.*"

Now, with such scenes and *facts* before our eyes, there could none, who heard our Lord speak of the end of the wicked, mistake his meaning. The impenitent and incorrigible sinner, like the filth about Jerusalem, and the dead bodies of animals and men, if not utterly consumed, would keep alive the plague in the universe; hence, they shall be "cast into *Gehenna*"—*hell fire.* Therefore, "*fear him who is able to destroy both soul and body in Gehenna*—hell."—Mat. 10: 28. Just as certain as the filth about Jerusalem, and dead carcases were cast into the burning fire of the valley of Hinnom, and utterly consumed, just so certain will God destroy both soul and body—i. e., *the entire being* of the incorrigible sinner. That is the plain common sense meaning of our Lord's language; and he was in no danger of being misunderstood by those who heard him. And it remained for the corruptions of Papacy to bring up *eternal torments* in a state of consciousness; and it came into being, along with the doctrine of "*immortal* soul;" which last-mentioned doctrine has given birth to all the fooleries, superstitions, and blasphemies of the church of Rome. Luther, when he first came out against that corrupt church, as may be seen in his defence published in 1530, says—"I permit the Pope to make articles of faith for himself and his faithful; such as that he is Emperor of the world—King of heaven, and God upon earth—that the *soul is immortal,* with all those *monstrous opinions* to be found in the Roman *dunghill* of decretals."

Thus, in the first onset against "*the mother of harlots,*" he laid "the axe at the *root of the tree;*" and had he not given way to the opposition of *brother* Reformers, papacy would have been "consumed" long ago. For, take away the doctrine that the soul out of Christ is immortal: and, let the truth come to light, that "the dead know not anything," and you "*eat the flesh*" of "the mother of harlots" and "*burn her with fire.*" She can't live in such a scorching sun. It strips her of her Virgin Mary—Peter—and all her saints, that she worships; and marks her as rank an idolater as the most stupid Hindoo. This is a self-evident truth. Just convince any man that no soul is immortal out of Christ,—that the dead are unconscious—and that our entire future existence depends on the resurrection of the dead, and he *never can be a papist:* the very fountain of papacy is dried up, and it is numbered among the things that "*was and is not.*"

Why should Protestants, then, cling to doctrines the only use of which is to feed Papacy—convert men into infidels, and make universalists? or to send after the strong delusion of "spirit rapping"? "*The soul that sinneth it shall* DIE." But, "to them, who by patient continuance in well-doing, SEEK FOR honor, and glory, and immortality, ETERNAL LIFE." "The dead know not anything;" but the dead in Christ shall rise again; this is certain, because God has promised it, and the demonstration of it is in the resurrection of our Lord Jesus Christ; but "if the dead rise not"—"then they also which are fallen asleep in Christ are perished." The Christian's hope, then, is in the resurrection of the dead at the Advent of Christ: and the end of the wicked is, that "he shall perish forever, like his own dung."—Job 20: 7—that he shall "burn up, saith the Lord of Hosts," and be left "neither root" nor "branch;" yea, "UTTERLY PERISH;" 2 Peter 2: 12. And "Babylon," the whole of her, "shall be *utterly* burnt with fire;" and "that great city shall be thrown down, and shall *be found* NO MORE AT ALL."—Rev. 18: 8, 21.

"HERESY."—We give the following just as we found it in the Protestant Churchman, of July 24th; also in the Christian Advocate and Journal, the Methodist Episcopal organ, of this city.

POWER OF IMMORTALITY.

"Were a man designed only like a fly, to buzz about here for a time, sucking in the air, and licking the dew, then soon to vanish back into nothing, or to be transformed into worms, how sorry and despicable a thing were he? AND SUCH, WITHOUT

RELIGION, WE SHOULD BE. But it supplieth us with business of a most worthy nature and lofty importance; it sitteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and to cleanse our hearts from all corrupt affections, to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to confirm the dispositions of our souls, and the actions of our lives to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God, and aiming at the resemblance of his perfections; upon obtaining a friendship, and maintaining a correspondence with the high and holy love; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquisition of joy and glory everlasting.—*Dr. Isaac Barrow.*

What have we ever said stronger than that, "man without religion"—or without union with Christ, which is the same thing—will "vanish back into nothing." But "DR. BARROW" said this! That makes all the difference in the world! And very likely, it may be urged, he did *not mean* what he said! Very well: he said what *we mean;* and if the above papers, which copied from Dr. Barrow, do not mean what the words import, let them confess themselves deceived. We believe that just such is man "without religion"—or without union with Christ, the "Life Giver;" with this difference—man is guilty for rejecting life and immortality offered to him through Christ: a guilt of which the lower animals are incapable. Immortality as an offered benefit through Jesus Christ is the most powerful motive to a life of holiness and devotion to God that can be conceived of: and of this motive the common notion of inherent immortality entirely deprives man; and therefore that notion is *subversive* of the power of the Gospel, depriving it of its most mighty engine for turning men from sin to God.

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DOUBTFUL TEXT.—To build a doctrine upon a doubtful text—a text, too, that has no corresponding one to support it—is not the part of wisdom. We have made this remark in reference to the expression, Rev. 20 : 5—"But the rest of the dead lived not again until the thousand years were finished."

We were shaken as to the genuineness of this text several years ago, in reading "*The Finished Mystery,*" by George Duke of Manchester. Granville Penn, in his edition of the "New Covenant," notices that it is "unknown in the best Vatican and Moscow manuscripts," and that "it is excluded from the text by Matthæi, in his second edition, though he had given it within brackets in his first edition." Some of the most learned have pronounced Matthæi's version the best critical edition of the New Testament. This fact made us cautious of any appeal to that text for the last two or three years.

When the Syriac version was given us in English, by Prof. Murdock, our attention was first turned to an examination of that text; but lo! it was not there. The Syriac version, Prof. Murdock says, is the oldest version of the New Testament *in any language.* It was copied, of course, from some of the first Greek MSS., which are no longer in existence. This fact settled us that the text is undoubtedly *spurious;* and no one should attempt to build a doctrine upon it. It gives no support to any theory, to rely on such a text. There is not a text of like character in the Bible; and we hope none will appeal to it in any controversy; because, it weakens rather than strengthens their argument.

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For the Examiner.

GOD IS LOVE.

Our God unfolds his mighty love,
Throughout his wide domains;
No less than in the courts above,
He smiles where'er he reigns.
We see him in the vernal bloom,
And in each little star;
We hear him in the ocean's boom,
And dells that tuneful are.

He opens wide the cloudy doors,
To water vale and mead;
He bids the autumn fling its stores
To satisfy our need.
The sun in glory wakes and fades,
Delighting every eye;
And darkness weaves its solemn shades,
While nations sleeping lie.

He stretches out the endless fields
Of calm, eternal blue;
And lore of love and beauty yields
As falls the evening dew.
With kindly hand he soothes in peace
The troubled weary one;
He bids the streams of sorrow cease
And feels to see them run.

With mourning eyes, he looks on those
Who slight his hallowed will;
And mercy from his presence goes
To woe them by her skill.
In wondrous love he sent his Son
To conquer death and hell;
To rescue those that were undone,
By sin's enchanting spell.

The gates of heaven are open wide
To all the tribes of man;
And saints will there in bliss abide,
When suns with age are wan.
Our God is love and love is God,
So perfect is His name;
From age to age his love is showed
Unchangeably the same.

W. G. M.